# The Sanguinist

Voice of CATHOLIC ACTION

Saint Joseph's of Indiana COLLEGEVILLE, INDIANA

# It's Happening, But Why ? ?

Finally, press, radio, movies, all forms of public 'mass-mind' moulders are condeming Communism. It has taken a long time.

Pope Leo XIII condemned it in 1891 in his encyclical **Rerum Novarum;** Pope Pius XI in 1937 issued a special encyclical (On Atheistic Communism) dealing with and warning against its insidious materialism. The radio voices of Msgr. Fulton Sheen, Fathers James Gillis and Charles Coughlin spoke out eloquently in warning anywhere from ten to twenty years ago. And all these during times when it was something 'foolish' and unfashionable to condemn.

Only now do some American vested interests, rich, powerful financially and in prestege, grow worried; only now that personal profits, and big ones, economic empires, and fortunes earned by mass exploitation and extensive 'selling', made possible under American laissez-faire, are threatened do American presses, microphones, and films finally cry cut. Better late than never.

But it is still a very ironic thing when motives are considered: one form of materialism is condemning another form and for the same base motives, like two vultures squabbling for the same dead carcass—materialism, wealth, p o w e r, luxury, prestege.

It might be asked: when will forces of public opinion, the 'good old American spirit of getting-things-done', and American fair play stop beating Communists with rubber hoses, denouncing them as scoundrels and irreligious dogs, and stopping there (it isn't christian to call even your enemies names): instead of bending every effort at bringing about a reconstruction of the social order based upon the principles of Christian social justice laid down by the Sovereign Pontiffs.

Communism must not live! No, and neither must the unjust and unequalizing practices of many leaders of western technology and finance who begot in injustice the proletariat which Marx, Len-

(Continued On Page Three)

## *WE'RE FOR—*

**Loyalty to Christ, to Spiritual Advisors, to Student Leaders.**

**Boosting campus activities.**

**Capital punishment for chronic griping.**

**Frequent Communion and frequent Confession.**

**E N G A G E M E N T S—in prayer (novenas, evening rosary, vespers, etc.)**

**Unselfish school spirit.**

## *WE'RE AGAINST—*

**Subversive campus politicians.**

**Two sets of morals—one for Sunday, one for weekdays.**

**The principle of "me-first".**

**Griping.**

**Sleepy, sloppy, sniveling Catholicism.**


Series Two

Vol. 2 April 5, 1948 No. 9

# More Catholic Responsibility . . . .

A recent study of the religious affiliations of faculty members in 28 State universities and colleges revealed that Catholics number less than 4% of the faculties, instead of the 20% one might expect.

In one important university there are only 7 Catholic professors out of a total of nearly 500. Many more Catholics would be welcome there, but they are not presenting themselves. Even if we were concerned merely with the welfare of our own, we would be—we are—doing a poor job, for there are 700 Catholics attending this university.

As American citizens and taxpayers, Catholics have not only a right but a serious obligation as well to see that all schools supported by taxes, whether they be city, county, state or federal—are manned by healthy-minded Americans.

We have a stake in them. And liberties to guard.

In one textbook, **the Government of Modern States,** a well-known professor writes: "What we now speak of as individual liberties are merely the liberties which the state, as a matter of policy or expediency, determines shall be left to individual determination. . . At any moment the state, acting through the machinery it has provided for itself, can enter this field and cancel the powers that it has granted or permitted."

In a large city trade school for girls, with a student body of over 3500 a biology teacher dogmatically teaches there is no soul, and advocates immoral practices.

In a graduate school in a large Eastern university, a professor asserted that it is not a crime to kill an imbecile for "he is not a human being." The Nazis, of course followed this same curious reasoning and destroyed millions whom they considered undesirable in Buchenwald, Belsen, and Dachau.

One professor, considered an outstanding authority in the field of American education and whose textbooks are used extensively throughout the United States, maintains the theory, as one observer put it that "Christianity is the source of most of our social evils; that conversion to godlessness would make a better society; and that the ideas of soul, heaven, hell, immorality, sin, prayer, spiritual things and the notions of the sacred are "cultural fossils in orthodoxy."

In not just a few schools Marxism is taught in the words of Marx himself: "The democratic concept of man is false, because it is Christian. The democratic concept holds that . . each man is a sovereign being. This is the illusion, dream and postulate of Christianity.

* * *

"Make some money . . . make some money . . ." the typical reply given by 95 out of every 100 of the best American people, Catholic and non-Catholic. Ac-

(Continued On Page Three)

**It isn't amusing to find people using**
**Quotations from Pius the Twelfth,**
**To justify living without ever giving**
**The poor man a share of their wealth.**

# It's Happening, But Why?

Continued From Page 1

**My daddy was a laborer,**
**And, good Lord, so were you,**
**But now that I have my Degree,**
**Must I get dirty too?**

in and their more modern apostles have now begun effectively march.

Communism must not live! No! But what are you going to put in its place? Men don't live in a vacuum. And in condemning Communism now our captains of American industry, finance, government and public opinion are offering no substitute. If you are merely to be returned to the old economic liberalism, individualism, laissez-faire, call it what you will, there is little you will be escaping from for it means for the masses the same material enslavement.

Every Catholic social thinker realizes that only through a complete reorganization of our system, which favors urbanization and excessive private profits rather than true human and social needs, can we hope to combat the fundamental (evils of our time). In the establishment of the new social order . . . these five objectives (among other possible ones—more or less immediate) must be urged:

1) the new order should be based upon man and his human needs and values of body, mind, and soul, not on mammon and the pursuit of money for money's sake.
2) Civilization's heart should be the home and its soul the church, instead of the factory and the money market which take their place at present.
3) Production of home necessities should be returned to the home so far as sible, by restoration of the home crafts on the farms and to a limited extent in towns and cities. Small business enterprises centered about the home should be given every protection and encouragement.
4) The state should facilitate the widest possible distribution of farm, home and business ownership and proprietorship.
5) Every department of agriculture and industry should be organized as far as consonant with its nature corporately and co-operatively so as to function harmoniously with other similar units of agriculture and industry, with the government standing by as monitor or referee to prevent abuses and conflicts, but leaving the actual work of managing the various occupations for their own best interests to the autonomous action of the various organized groups themselves.

—MORE ABOUT—

## CATHOLIC RESPONSIBILITY

tually, how many "bread and butter" jobs does the minority with their subversive ideas hold? Few, if any. They hit the jobs where they are in position to spread their insidious doctrine and make a lot of other people as unsound as they are themselves.

"Make no mistakes about it: the fate of our country and the world for a long time will depend upon whether a million Americans accept or reject the personal responsibility and privilege of showing as much interest in teaching the tens of millions in our schools the right things as tens of thousands are intent on instilling in them the evil that will wreck their lives, their country, their world."

**Frequently in history**
**We find the Christian liable**
**To seek a softer doctrine**
**Than the one that's in the Bible.**

# Why Father McGuinan Fainted

It was coming on toward 9 o'clock of a drowsy Saturday evening when Father McGuinan passed out in the confessional.

The penitent was embarrassed. He had been making what he thought was a routine confession, when,—clunk! he heard a thud on the other side of the grate. Rushing out of his compartment, he opened the door to the priest's box and out pitched Father McGuinan—prone.

It wasn't long, though, before the priest regained consciousness, and then he insisted on going back and finishing the confession.

"I'm sorry", he said, "but I don't think I got you straight on that last one. Did you accuse yourself of . . .?"

"Yes Father", the penitent replied. "I said that I had failed woefully in my obligation of church support since my last confession. My salary has gone up 20 per cent since then; and even though I know that you had the rectory, church, convent, and school to keep up with prices skyrocketing, I failed to increase my Sunday offering. I kept on giving a dollar a Sunday when it should have been at least twice that . . ."

Is it any wonder that Father McGuinan fainted?

# Christian Temporal Action

The present conditions of what is called "modern civilization" are no longer human. The supernatural word, borne even by the most exalted and fervent elites does not meet the "natural" but a mixture of disparate and anarchical elements which cannot serve, in most cases, as a support and even less a foundation for grace. That is why the task of Christians is so clearly stated. If they do not cure, if they do not reform, through institutions, and substitute a livable climate for the deleterious environment of his "soulless world", their missionary efforts run a great risk of being compromised. To convert the world, it is not enough to be saints, and preach the Gospel. Rather one cannot be a saint and live the Gospel we preach without spending himself to provide everyone with housing, employment, food, leisure, education, etc.,—without which life is no longer human. Hence the mission of the Christian is not only an apostolate: it is the convergence of three simultaneous actions: religious, civic, and social. Before the size of the task, the isolated Christian is powerless. It is the honor of our Catholic Action to have thoroughly understood this.

It teaches its members to judge civic, economic and social problems according to their Father. It prepares them to assume their Christian responsibilities in the city. Finally, by its very life it claims for a man conditions of life more in conformity with his sublime vocation as a son of God. The necessity of this simultaneous action is a precious conclusion. It confirms, by facts, the Catholic conception ofthe Incarnation and presages for the Church the direction of her development.

Pastoral Letter,
Emmanuel Cardinal Suhard,
Archbishop of Paris.

**PUBLISHED BY**

**SANGUINIST CLUB**

**Reverend Joseph Scheuer, C.PP.S.**

**Moderator**

printing by campbell